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## 'Abdullāh bin Zaid ؓ

### His Full Name and Lineage

He is 'Abdullāh bin (bin means, 'son of') Tha'labah bin Abd-Rabbih bin Zaid. He is from the clan of Banu Jusham bin Al-Hārith bin Al-Khazraj. Therefore, he is a Khazriji (from the Khazraj tribe) and a Hārithi (from the descendants of Al-Hārith). And he is also an Ansāri (title that was given to each of the Muhājirīn who migrated from Makkah to Al-Madinah).

## 'Abdullāh bin Zaid ؓ

### His *Kunyah*

*Kunyah* is a kind of name, the form of which is, 'Father of so and so,' or, 'Mother of so and so.' It is often used literally for one's eldest son. So if one's eldest son is 'Abdullāh, one's *Kunyah* is Abu (father of) 'Abdullāh. But it is not necessarily the case that one's *Kunyah* is based on the name of one's eldest son, nor is it necessarily always the case that a *Kunyah* is used literally. It can also be used figuratively to connote a close relationship between a person and an object or idea. For example, since one famous Companion ؓ was often seen with a small kitten (*Hurairah*, in Arabic), he was given the *Kunyah*, Abu-Hurairah ؓ. And if one wants to refer jokingly to the fact that his friend is wealthy, he might say to him, 'O Abu Fulūs (*Fulūs* meaning money).' Coming back to



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## 'Abdullâh bin Zaid ﷺ

### His Full Name and Lineage

He is 'Abdullâh bin (bin means, 'son of') Tha'labah bin 'Abd-Rabbihi bin Zaid. He is from the clan of Banu Jusham bin Al-Hârith bin Al-Khazraj. Therefore, he is a Khazriji (from the Khazraj tribe) and a Hârithi (from the descendants of Al-Hârith). And he is also an Ansâri (title that was given to each native Muslim dweller of Al-Madinah; as opposed to a Muhâjir, which refers to a Muslim who migrated from Makkah to Al-Madinah).

### His *Kunyah*

*Kunyah* is a kind of name, the form of which is, 'Father of so and so,' or, 'Mother of so and so.' It is often used literally for one's eldest son. So if one's eldest son is 'Abdullâh, one's *Kunyah* is Abu (father of) 'Abdullâh. But it is not necessarily the case that one's *Kunyah* is based on the name of one's eldest son, nor is it necessarily always the case that a *Kunyah* is used literally. It can also be used figuratively to connote a close relationship between a person and an object or idea. For example, since one famous Companion ﷺ was often seen with a small kitten (*Hurairah*, in Arabic), he was given the *Kunyah*, Abu Hurairah ﷺ. And if one wants to refer jokingly to the fact that his friend is wealthy, he might say to him, 'O Abu Fulûs (*Fulûs* meaning money).' Coming back to

When Bilal ؓ approached, the Prophet ﷺ said:

«قُمْ فَانْظُرْ مَا أَمَرَكَ بِهِ عَبْدُ اللَّهِ بْنُ زَيْدٍ فَافْعَلْهُ»

*"Stand, see what 'Abdullâh bin Zaid commands you with, and then do it (i.e., do what he says)."*

'Abdullâh bin Zaid ؓ began to dictate the *Adhân* (the Call to prayer) to Bilal ؓ, who proceeded to call out with it.

At the time, 'Umar bin Al-Khattâb ؓ was in his house. If one could have seen him when the words of the *Adhân* entered his ears, one would have seen an expression of amazement on his face. He hurried out of his house and headed in the direction of the *Masjid*, and when he was in the presence of the Prophet ﷺ, he asked about the *Adhan*. In the discussion that followed, 'Umar ؓ learned about 'Abdullâh bin Zaid's dream. 'Umar ؓ then said, "By the One Who has sent you with the truth, O Messenger of Allâh, I have indeed seen a dream similar to the one that 'Abdullâh bin Zaid saw."

"All praise is for Allâh," said the Prophet ﷺ.

«قَدْ سَبَقَكَ بِذَلِكَ الْوَحْيُ»

*"You have indeed been preceded in this regard by revelation."*<sup>[1]</sup>

The people felt a sense of peace in their hearts when they heard the *Adhan* that morning; they came out of their homes and headed towards the *Masjid* in joyful moods.

### With the Messenger of Allâh ﷺ

'Abdullâh bin Zaid ؓ took part in the Battle of Badr and in

<sup>[1]</sup> Abu Dâwud 449 and Ahmad 4/43.

all ensuing battles. On the day of the Makkah Conquest, he carried with him the banner of the Banu Al-Hârith clan. And he performed exceptionally well during the Battle of Al-Hunain, displaying both bravery and skill in fighting.

### A Narrator of *Hadith*

The following are some of the people who related *Hadith* narrations on the authority of 'Abdullâh bin Zaid ؓ: Sa'id bin Al-Musayyib, 'Abdur-Rahmaan bin Abi Laylâ, and 'Abdullâh's son, Muhammad bin 'Abdullâh bin Zaid.

### His Death

'Abdullâh bin Zaid bin Tha'labah ؓ died in the city of the Messenger of Allâh ﷺ in the year 32 H, at the age of 64. The Leader of the Believers, 'Uthmaan bin 'Affân ؓ, led his funeral prayer.



than they can. On top of that, they are high above us, so since they are shooting down at us, their arrows will come down (upon us) even faster. And we are not safe (here) from them coming down (upon us with a surprise attack) and entering into the thick cluster of date-trees."

"You have pointed out the best view (in the matter)," said the Prophet ﷺ.

أَشْرَفَ بِالرَّأْيِ، إِذَا أُنْشِئَ إِذَا شَاءَ اللَّهُ تَحَوَّلْنَا

"In the evening, we will move (to another spot), if Allâh wills."<sup>[1]</sup>

He ﷺ then summoned Muhammad bin Maslamah and said to him, "Search out for a spot that is far off for our camp." Muhammad bin Maslamah went to study the terrain, and upon returning, he said, "O Messenger of Allâh, I have found for you a (suitable) place to make camp."

"(Proceed) upon the blessing(s) of Allâh," said the Prophet ﷺ. Accordingly, at nightfall the Muslims moved to the new location, which was at a safe distance from the An-Natât fortress.

### Al-Hubâb's Death

Al-Hubâb bin Al-Mundhîr died during the caliphate of the Leader of the Believers, 'Umar bin Al-Khattâb.

[1] Al-Waqidi 2/643 and As-Sirâi 2/620.

## Usaid bin Hudair

### His Lineage:

He is Usaid bin Al-Hudair bin Simâk bin 'Atik bin Imrau'l-Qais bin Zaid bin 'Abdul-Ashhal Al-Ansâri Al-Ashhali. His father was Hudair, the skilled horseman and revered chief of the Aus tribe. He led the Aus in the Bu'âth War, which was the final war that was waged between the Aus and Khazraj tribes – it took place not long before the Prophet's migration to Al-Madinah.

### His Kunyah

His *Kunyah* was Abu Yahya; however, some reports indicate that his *Kunyah* was Abu 'Atik.

### His Islam

Before migrating himself, the Messenger of Allâh ﷺ sent Mus'ab bin 'Umar to Al-Madinah in order to invite its non-Muslim inhabitants to Islam and to teach its Muslim inhabitants about their religion. Usaid bin Hudair was one among many who accepted Islam at the hands of Mus'ab.

## The Representative of Banu 'Abdul-Ashhal

Usaid ؓ was one of the delegates that met with the Prophet ﷺ in a meeting that led to the Second 'Aqabah Pledge; moreover, when it came to making the pledge, he was one of the twelve leaders who were chosen to represent the other delegates. In particular, he was the representative of the Banu Al-Ashhal clan.<sup>[1]</sup>

## Bonds of Brotherhood

When the Prophet ﷺ established bonds of brotherhood between the *Muhâjirûn* and the *Ansâr*, he ﷺ assigned to each member of the *Muhâjirûn* a brother from *Ansâr*. As for Usaid bin Hudair ؓ, his assigned brother was Zaid bin Hârithah ؓ.

## The Day of Uhud

The Day of Uhud was a difficult day for the Muslims, for it was a day in which they suffered many losses. When the Muslims began to lose the upper hand that they had initially enjoyed during the battle, and when defeat seemed imminent, many of the Muslims began to flee. Usaid bin Hudair ؓ was one of the few who remained firm. Showing both bravery and fighting prowess, he untiringly defended the Prophet ﷺ from oncoming attackers. During the course of the battle, he was inflicted with a total of 7 wounds.

## The Battle of Banu Al-Mustaliq

Usaid bin Hudair ؓ was known as much for his strong faith

<sup>[1]</sup> At-Tabarani in *Al-Mu'jamul-Kabir* 19/90 and Ahmad 3/461 .

as for his forbearance, deliberation, and wisdom. Because of these and other noble qualities, the Messenger of Allâh ﷺ would consult with him in important matters.

As the Muslims were returning from the Battle of Banu Al-Mustaliq, a man named Jahjâh got into a heated argument with Sinân bin Farwah; the former was hired by 'Umar bin Al-Khattâb ؓ to steer his horse, while the latter was an ally of the Khazraj tribe. The argument quickly precipitated into a brief scuffle, in which Jahjâh struck his opponent, causing blood to flow from Sinân's body. Sinân let out a call for help from his allies: "Come, O people of Khazraj!"

Jahjah made a similar call to his own people: "O group of *Muhâjirûn*! Come, O people of Kinânah! Come, O people of Quraish!" A serious altercation would probably have ensued, had not the Prophet ﷺ intervened. "What is the matter (with you that you) call out the call of ignorance!" Such calls for help from one's fellow tribesman were common during the days of ignorance – pre-Islamic times; however, now that they were all united by Islam, such calls negated the brotherly bonds that existed between them.

The Prophet ﷺ was then informed about the situation – that a man from the *Muhâjirûn* struck a man from the *Ansâr*. The Prophet ﷺ again warned them not to call out for help from their fellow tribesmen against other Muslims. He ﷺ said:

«- دَعُوها - أَي نِلْكَ الْكَلِمَةُ الَّتِي هِيَ بِالْفُلَانِ - فَإِنَّهَا مُتَنَتَةٌ - أَي مَذْمُومَةٌ لِأَنَّهَا مِنْ

دَعْوَى الْجَاهِلِيَّةِ»

"Whoever calls out with the call of ignorance will be included among the things that are thrown into the Hellfire."

"O Messenger of Allâh, even if he (the one guilty of the said



*"Those were the angels," said the Prophet ﷺ. "They came near [to you] because of your voice. And had you continued to recite until the morning, people would have been able to see them."*<sup>[1]</sup>

One dark night, Usaid bin Hudair ؓ and 'Abbâd bin Bishr ؓ went to the house of the Messenger of Allâh ﷺ. Each of the two guests was leaning on a stick. The Messenger of Allâh ﷺ welcomed them, after which they entered into a discussion with him. When the two of them left his house, Usaid bin Hudair's stick lighted up and illuminated the way for him until he returned safely to his house.<sup>[2]</sup>

After the Prophet ﷺ died, Usaid ؓ continued to strive untiringly for the cause of Islam. Usaid ؓ was a part of the army that, led by 'Umar bin Al-Khattâb ؓ, headed towards Sham (Syria and surrounding regions, such as Palestine) and ended up conquering Jerusalem.

### His Death

Usaid bin Hudair ؓ lived a fruitful life, one that was characterized by constant worship and noble sacrifices for the cause of Islam. He ؓ died during the caliphate of 'Umar bin Al-Khattâb ؓ, in the month of Sha'bân, the year 20 H. 'Umar ؓ insisted upon carrying his bier over his shoulders, and it was 'Umar ؓ who led his Funeral prayer. Under the dirt of the Al-Baqi' graveyard, the Companions ؓ buried the body of the noble Companion Usaid bin Hudair ؓ.

<sup>[1]</sup> *Usdul-Ghabah* 241, and *Muslim* 796 and *Ahmad* 3/81.

<sup>[2]</sup> *Al-Bukhari* 3805.

## Usâmah bin Zaid ؓ

### His Lineage

He is Usâmah bin Zaid bin Hârithah bin Shurahbil bin Ka'b bin 'Abdul-'Uzza bin Zaid bin Imraul-Qais bin 'Amir bin An-No'mân bin Amir bin 'Abi Wâdal bin Wabrah bin Al-Kalbi. His father, Zaid, was an advisor of the Prophet ﷺ.

## Usâmah bin Zaid ؓ

### His Kunya

Various historical accounts give conflicting reports about Usâmah's *Kunya*; here are the different *Kunyahs* that are related in those accounts: Abu Muhammad, Abu Zaid, Abu Yazid, and Abu Khârijah.

### A Brief Description

Usâmah bin Zaid ؓ was black-skinned, with a flat and not raised nose. He had a large stomach, and was correspondingly given the nickname, 'The One with a Stomach.' That he had a large stomach did not in the least have a negative impact upon him, for a man's worth is judged by his religion, his manners, his righteousness, and his beliefs, and not by his outward appearance.

## Mâlik bin Sinân ﷺ

### His Lineage

He is Mâlik bin Sinân bin Tha'labah bin Al-Abhar (Khudrah bin 'Auf) bin Al-Hârith bin Al-Khazraj.

### His Kunyah

His *Kunyah* is Abu (father of) Sa'id, for he ﷺ is the father of Abu Sa'id Al-Khudri ﷺ.

### His Islam

Mâlik bin Sinân ﷺ embraced Islam shortly after the famous Pledge of Al-'Aqabah.

### The Changing of the *Qiblah*

At first, the Muslims prayed towards Jerusalem. But then, eighteen months after the Messenger of Allâh ﷺ arrived in Al-Madinah, the new *Qiblah* (place towards which one turns when one performs prayer) of the Muslims became the Ka'bah in Makkah. Mâlik bin Sinân ﷺ said, "The *Qiblah* was changed halfway through Sha'bân, at the beginning of the eighteenth month after the *Hijrah* (migration of the Prophet ﷺ to Al-Madinah)."

Al-Barâ' bin 'Azib ﷺ said, "The Messenger of Allâh ﷺ prayed towards Jerusalem for 16 or 17 months (after his



The rest of Quraish's army was facing an imminent defeat. Their fighters began to flee, as the Muslims raced after them. From the archers' point of view, things were going very well. They saw their fellow Muslims taking prisoners and picking up booty from the battlefield; what's more, they saw the polytheists fleeing from the battlefield. They became very excited and wanted to go down and take their share of the war spoils, but a few of them insisted that they stay, reminding them of the Prophet's orders to stay at their posts, regardless of what happened on the battlefield. Most of them were too excited to heed this advice, so they went down to the battlefield, while only a few of them remained firm on the mountain.

When the horsemen saw them leaving their posts, they knew that their opportunity had come. Khâlid bin Al-Walid and his fellow horsemen attacked the few archers that remained, and then proceeded to launch an attack from the rear of the Muslim army. When the rest of the Quraish saw what was happening, they stopped fleeing and returned to fight. It was now the Muslims who were at a disadvantage.

Many Muslims dropped the booty they had picked up and left the prisoners that were under their care. Added to their difficulty was the problem that they had nowhere to flee as one unit; they were sandwiched in from both sides. Because of the confusion and chaos that ensued, they began to strike one another, thinking that they were fighting the enemy; but then they called out their slogan, so as to avoid striking one another by mistake. They then began to flee in all directions.

Only the Messenger of Allâh ﷺ and a small number of his Companions remained firm on the battlefield. Among others, 'Ali bin Abi Tâlib ؑ, Abu Dujânah ؑ, Mâlik bin Sinân ؑ, and Talhah bin 'Ubaidullah ؑ stayed to fight

alongside the Prophet ﷺ. Now that the Prophet ﷺ was vulnerable to attack, the polytheists vowed to kill him.

Here, I am referring to four polytheists in particular: 'Abdullâh bin Shihâb Az-Zuhri, 'Amr bin Qamî'ah Al-Laithi, 'Utbah bin Abi Waqqâs, and Safwân bin Umayyah. Even though these four failed in their attempt to kill him, the Prophet ﷺ fell into a hole that was made as a trap by Abu 'Âmir Al-Fâsiq (the wicked-doer). Talhah bin 'Ubaidullah ؑ embraced the Prophet ﷺ and helped him get back up on his feet. Meanwhile, Mâlik bin Sinân ؑ sucked and swallowed the blood that covered the Prophet's wound. The Prophet ﷺ said, "Whoever (wishes to) look at a person whose blood is mixed with my blood, then let him look at Mâlik bin Sinân."

### Mâlik's Death

When all was said and done after the Battle of Uhud, the Messenger of Allâh ﷺ looked at the martyrs on the battlefield; he ﷺ saw lying in their midst the brave and valiant fighter Mâlik bin Sinân ؑ. The Messenger of Allâh ﷺ said to the families of the martyrs:

«احْفَرُوا وَأَوْسِعُوا وَأَحْسِنُوا، وَادْفِنُوا الْإِثْنَيْنِ وَالثَّلَاثَةَ، وَقَدِّمُوا أَكْثَرَهُمْ قُرْآنًا»

*"Dig and (dig) wide (graves), and do so nicely. And bury two or three (per grave). And put forward those who knew the most Qur'ân."*<sup>[1]</sup>

<sup>[1]</sup> Al-Bukhari 1343, An-Nasa'i 2010, 2011 and Albani graded it sound.